PEGASVS

PVBLISHED BY THE YOVNG PEOPLE'S RELIGIOVS VNION

HORSE SENSE

Percy W. Gardner,

President, Unitarian Laymen's League

Mane and tail flying in the breeze, muscles taut, nerves tingling, I like Pegasus because it introduces itself with the picture of such a horse.

Ride a good horse ten minutes, and he learns more about your true character than most people learn in ten years. Match your wits with a thoroughbred, and you will soon decide that intelligence is something more than a high school education. Deal with a horse with understanding kindness, affectionate firmness and a decent respect for his individual characteristics, and you win a friendship that will endure as long as you both do live. If you are on the level with him, he won't go back on you, no matter how bad you may be deemed to be by all of your other friends.

Now, I have a great many friends in the horse family and all its branches. I have associated with plugs and been admitted into pedigreed society. As I write these words, some of my chums are wallowing in the snows of Nova Scotia and shivering on the Montana prairies, and some are dozing in heated box stalls in Massachusetts and others basking in North Carolina sunshine; but when we think of each other, as we often do, it is with mutual respect and affection.

There is no finer way to study character than to associate with horses. When we meet people we judge them in part by what they do and in part by what they say. When we make new acquaintance with horses, we must judge them solely by their conduct; and while horses take note of the tones of our voices, their real test of us is not in what we say but what we do. When we have friends around who measure us, and are measured by us, just on what we do, it somehow puts us on our mettle.

Many people think that the expression "horse sense" is just a saw, but it isn't. It means much, and much that is fine.

It means that little differences are swept aside when true friendship is at stake. One day while I was riding a spirited animal, we came to a stretch in the highway whch was being repaired. There was a black spot in the middle of the road, left from a pile of tar. My horse started to make a great fuss over this black spot, and danced around in a wild fashion; but as he danced he saw that we were approaching the edge of the road where workmen had left open a deep trench. A little more nonsense, and we both would have had a bad fall, but with a final snort and shake of the head, he wheeled by the black spot and trotted down the road.

Now, of course, it was foolish to make a fuss over the black spot, almost as foolish as when you and I get excited over some trivial little obstacle on the road of life. But the moment that horse saw that we were in real danger, the moment he realized that a friend might be hurt, that silly little obstacle to our safety and happiness was forgotten.

Horse sense means splendid loyalty, devotion in the time of need. Once when I was riding with some friends, one of them suddenly became ill. Some one had to go back to the stable for help. After we had given first aid, I mounted and headed for the stable. The others were left behind. From the moment I was in the saddle until I reached the end of my four mile ride, my only effort was to keep my horse from overexerting herself. She knew that something was wrong, and she knew that help was needed. She forgot all about herself in her effort to bring aid.

Horse sense means a wonderful understanding of the needs of others. I have gone out sometimes weary in mind and body, discouraged in spirit. With a loose rein, I have let my horse take me where he would, and somehow I always have found myself in some quiet by-path. Without a word between us we have stopped for long silent moments under some fine old trees; we have paused beside a brook, and tuned ourselves to its soothing ripple and then when we have been healed, we have splashed merrily through the brook and cantered away into the sunlight. My friend knew when I was discouraged and weary, and he soothed and comforted me, and when I was rested and happy he was glad.

Horse sense, too, means the perpetual spirit of youth. I know that this will be hard for you to believe, but the spirit of youth is not measured by years but by the way we meet life. I have been riding this morning, and the horse I rode is aged as horses go, but her heart will never grow old. Today we danced down the highway, she shied a bit at the remaining patches of snow, and when we came to a long winding hill her head went into the air, and, with a brave snort, we cantered up. Fine mettle there, the mettle of the spirit of youth that will go on and on to the very end.

Whenever you look at the title page of "Pegasus" think of the message that fine steed brings you,—a message of unswerving friendship, of devoted loyalty, of the understanding heart, of the eternal spirit of youth. Speed on. Pegasus!

IT MUST NEVER HAPPEN AGAIN

By **Homer M. Rockwell**
***National Vice President*, Y. P. R. U.**

"A day will come when a cannon will be exhibited in museums, just as instruments of torture are now, and people will be astonished that such a thing could have been." —Victor Hugo

A day will come when we shall say of war, "It shall never happen again" with just as much certainty as we now say with fervor and hope, "It must never happen again." I do not believe that there is one among us who does not see the case against war as so overwhelming that he will not do all in his power to make any future resource to arms impossible. *

Let us consider a practical step which we can take now toward eliminating one of the causes of war—the training of great numbers of our youth in military pursuits. Second on his list of ways to prevent war, Kirby Page places "disarmament." We can assist in the policy of disarmament by taking the rifles and bayonets out of the hands of the young men in our educational institutions; by bringing about the abolition of military training from our civil schools and colleges.

It will come as a surprise to many to learn that more than 226 educational institutions in the United States, among which are a number of leading universities, maintain branches of the Reserve Officers Training Corp; in 83 of these this training is compulsory. This branch of the military system is under the direct supervision of the War Department. Under the department by means of these R. O. T. C. Units we are giving military instruction to over 125,000 students in our civil schools and colleges. I do not believe that there is a surer way of making this a militaristic nation, that there is a method more certain of making other nations, through fear, strengthen their military training units. I do not suppose that there is a sounder guarantee for bigger and better wars. There is, it seems to me, a grave danger that under the guidance of military men there will grow up a "professional war thinking, war planning, war glorifying class."

Someone will tell me about now that I do not see military training in its true light, that I do not see it as it has been sold to you, perhaps, as it has been sold to most of our students—as a system of physical training, and training for citizenship.

When we are told this about military training we hear only the merest fraction of the whole truth. The one great purpose of military training, to which all others are subordinate, is—but let the War Department state its own case from its Junior R. O. T. C. Manual, page 499:

TO STUDENTS: "Success in battle, whether attack or defense, is the aim of all military training. Everything that you have studied in this course, and everything that you will study in your further course of military training, has that great end in view—success in battle, or victory."

In its instructions to army officers, the teachers of classes in military training, the War Department says, in its Infantry Drill Regulations:

"Always remember that the men are the material being trained and moulded for the work of battle. They should be handled with the same care that an artisan gives a fine tool—so it is necessary that a drill instructor look and act at all times on the drill field and elsewhere like a trained soldier, if he is to create in the minds of his men a desire to be like him. They are being trained to be soldiers, and the model should be actually before them."

Are we training for citizenship or training to be soldiers? Let us look further—to an analysis of the War Department's division of the students' time:

In a three year R. O. T. C. Course in High Schools the time division is: Citizenship, 0 hours; Physical Training, 40 hours; Military Training and Instruction, 248 hours. In a four year R. O. T. C. Course in Colleges the time allotment is: Citizenship, 0 hours; Physical Training, 6 hours; Military Training and Instruction, 507 hours.

Just as long as the United States in its position as the most economically powerful nation in the world continues to spread the system of military training throughout its schools and colleges, so surely will the day be delayed when the cannon will become a museum piece. I believe that every civilized country in the world will follow our lead in any vital cut in the program of military preparedness. What better example might we set than to abolish militarism from our educational institutions?

At this time we are not setting such an example. In 1915 there were no R. O. T. C. units. In 1924 there were 226 branches of this arm of the military system. In 1926, according to an article in the New York Times, there were 382 universities, colleges, and secondary schools listed by the War Department as maintaining some form of military training.

For a thorough study of "Military Training in Schools and Colleges of the United States," secure the booklet by that name. It may be obtained for ten cents from The Committee on Military Training 387 Bible House, Astor Place, New York City.

"It is hardly to be questioned that military training makes for a mind-set which automatically thinks of war as the ultimate sanction to be used by patriotism, the one process which in some circumstances national honor and necessity must employ. And it is precisely such commonly held assumptions that stand in the way of disarmament and of creating faith in a League of Nations and World Court such as could really be trusted to work out peace processes for the settlement of all international strife."

"The world's success or failure in this matter of solving conflict by processes of peace instead of war seems largely to hinge upon the courage of its faith plus a fresh intellectual and spiritual approach to the problem. The schools and colleges of today should give predominant emphasis to this; but can they, when admitting the Department of War to such prominence as many do? The deep danger of military training is not that it teaches a boy how to handle a rifle, but that it leads him to think in the psychology of war."

It is the job of every one of us who believes war to be absolutely futile and unecessary to do what he can to prevent the spread of that dangerous menace to peace—military training. You may work for the abolishment of the present vicious system by beginning at once to investigate the situation in the schools and colleges in your city and state. If you find military training gaining a foothold, organize those who oppose it into a party to work to have it abolished. Remember that "each school, each college, and university has the power and the right not to maintain compulsory military training." You can help to do away with training if it exists in your State universities or city Schools.

* Should there be one, read the "Case Against War" by Sherwood Eddy

Young People's Week in Boston

The observance of Young People's Week in Greater Boston has usually included a play and a gala ball. Due to the magnitude of the dramatic undertaking, it seemed feasible to postpone the dance this year to February 25th, at the Elks Hotel. William B. Rice of East Boston was Chairman of arrangements.

The play selected for presentation was "The Geisha," the familiar Japanese operetta. It was the first venture of the Y. P. R. U. in musical dramatics; it required a cast of fifty; the expense of the production was great. All in all, it was a bold enterprise. The reception which the players received on Friday and Saturday evenings, February 11th and 12th, from audiences which comfortably filled Jordon Hall, seemed more than to justify the experiment. One friend was so pleased with the first performance that she immediately mailed a check for one hundred dollars to the headquarters of the Y. P. R. U.

Adele Stern of Dorchester, as Mimosa, and Georgia Glidden, also of Dorchester, as Molly Seamore, were the outstanding successes of the operetta. Herbert L. Ellison of Brighton and the Harvard Dramatic Club played the laugh-provoking Wun-Hi, C. Elmer MacDonald of Watretown sang pleasingly in the role of Reggie Fairfax. Other principals were: Rosamond T. Adams, Jamaica Plain; Laura Durward, Woburn; Ruth A. Bates, Brookline; Charles S. Bolster, Dorchester; Danforth B. Lincoln, Dorchester; Kermit Houghton, Dorchester; Priscilla Sawyer, Woburn; Elizabeth Foster, Brighton; Barbara Glidden, Dorchester; Virginia Heald, Dorchester; Anne A. Hickey, Needham; Alice Jacobs, Jamaica Plain; Frances Tyler, Dorchester; William E. Greer, Brookline; Thomas H. Barry, Salem; Lillian Basil, Medford. The production was coached by Henry I. Dale and William E. Weston

Metropolitan Federation Presents "Wedding Bells".

The Metropolitan Federation, New York, presented its Third Annual Play "Wedding Bells," a three act comedy by Salisbury Field, at the Community Church on the evening of February 22nd. The play was given as the annual contribution of the Federation toward the activities of National Young People's Week.

Albert Pleydell of Plainfield, New Jersey, was general manager of the production, which was under the direction of Nelson J. Springer. The cast consisted of Howard Tiffany, Anne Smith, Dewey Smith, and Frances Weller, of the West Side Church, Dorothy Drinkwater and Albert Pleydell of Plainfield, Hazel Yallowley and James Lavelle of All Souls Church, and Weston Howe of the Church of the Saviour, Brooklyn.

Included on the producing staff were: Arthur Campbell, Hollis, Jaynet Conselyea, Montclair. Otis Haff, Plainfield, Anne Ardoom, Hackensack, Sylvia Woodbridge, Flatbush, and Marian Lord, Dorothy Cook, and Ogareff Coumant, of the West Side Church.

Metropolitan Union Rally

The chief activity in New York during Young People's Week was the Union Rally with the Friends and Universalist young people at the West Side Unitarian Church on Friday, February 11th, The purpose of the gathering was mainly social, consisting of supper, served by the West Side Unity Club, followed by dancing. A cordial welcome was extended by Dr. A. Wakefield Slaten, after which representatives of the three groups

(Continued on page 6)

The Y. P. R. U. Little Theatre

Suitable Long Plays and Pageants

There has been a continued demand for suggestions for plays suitable for Y. P. R. U. groups. Most of the following have been successfully used by the National and local groups in the East. Most of them were printed in a former list, but they are still worth considering.

Walter Baker Co. Winter Street, Boston will gladly furnish all information.

Comedies:—

"Nothing But the Truth," Montgomery
"Thank You," W. Smith
"The Dover Road," Milne
"The Amazons," Pinero
"Arms and the Man," Shaw
"Believe Me Xantippe," Ballard
"Green Stockings," Mason
"The Importance of being Earnest," O. Wilde
"It Pays to Advertise," Megrue
"Seven Keys to Baldpate," Cohan
"A Successful Calamity," Kummer
"The Man Who Married a Dumb Wife," France (2 acts)
"The Fortune Hunter," W. Smith
"The Tailor-made Man," H. J. Smith
"Wappin' Wharf," Brooks
"Captain Applejack," Hackett
"Billeted," Harwood
"Broadway Jones," Cohen

More Serious Dramas:—

"The Passing of the Third Floor Back," Jerome
"The Servant in the House," Kennedy
"The Younger Generation," Houghton
"The Romantic Age," Milne
"You and I," Barry
"Outward Bound," Vane

Modern and More Difficult:—

"The Show Off," Kelly
"The Goose Hangs High," Beach
"Adam and Eva," Bolten and Middleton
"The Torch Bearers," Kelly
"Dear Brutus," Barrie
"The Nervous Wreck," Davis
"One of the Family," Webb
"In a Garden," Barry
"The Fool," Pollock
"The Bad Man," Brown

It is now time to think about your Easter Pageant. Don't wait for someone else to suggest it; it is the one important connection you can make between your dramatic work and the services in your church. The following short list of biblical plays can be supplemented by sending to "The Woman's Press" 600 Lexington Avenue, New York City, and asking for their catalogue of publications.

"Saint Claudia," Goold. Pilgrim Press,
"The Rock," Hamlin. Pilgrim Press
"Darkness and Dawn," Bellamy. Abingdon Press
"The Chalice and the Cup," Edgar. Abingdon Press

"A list of music for plays and pageants" can be had from D. Appleton & Co., 35 West 32nd Street, New York City.

The best pageant prepared for use as an Easter Service is a fine arrangement by our own experts in the art, (the Rev. E. R. Shippen and his wife) called "The Consecration of Sir Galahad." The Beacon Press. Every Y. P. R. U. should do this at least once, if not annually.

FREDERICK PACKARD,
Hanover, N. H.

LOCAL STATIONS

From Coast to Coast

NEW ENGLAND

ERIC SHERBURNE, Contributing Editor

Marshfield, Massachusetts organized a new society on January 2nd, the officers being: President Merrill Kingsley, Secretary Ruth Stodder, Treasurer Doris Holmes. It is quite a live society and is doing a lot. It has a bank account already of which any union might be well proud.

On January 22nd, the Bay Shore Federation held a social and meeting at Duxbury. Following the supper and short business meeting came a dance at which favors were distributed.

The Bay Shore Federation will hold its big dance on April 8 at Marshfield, Massachusetts. Pioppi's Orchestra of Plymouth will furnish the music. All those near Marshfield at the time will be assured a good time.

The South Middlesex Federation held its mid-winter religious meeting on Sunday, February 13th, at Somerville. The speaker at the informal meeting in the afternoon was Mr. Robert W. Kelso, Executive Secretary of the Boston Council of Social Agencies, whose subject was "How"?

A buffet supper was served at 6 P. M. and the roll call showed an attendance of nearly 175.

In the evening, Rev. John Nichol Mark of Fall River spoke on the subject "What?"

This is the second religious meeting of the year and the subjects are following out a definite plan, the subject spoken upon by Mr. Greely of Lexington at the November meeting being "Whence?"

Melrose, Massachusetts celebrated Young People's Sunday as did innumerable other churches around Boston and elsewhere with the entire service in charge of the Young People. In the evening the Pageant, "The Consecration of Sir Galahad" by Dr. and Mrs. Eugene R. Shippen of Second Church, Boston was presented. Richard Twitchell took the part of Sir Galahad.

The H. A. B. Club in Montreal, P. Q. entertained members of the Burlington, Vermont young people's society over the weekend of February 11th as a conclusion to Young People's Week. The program included a big meeting, tobogganing, skiing, and many festivities.

The Henry C. Parker Union of Woburn, Massachusetts, conducted the entire service on Young People's Sunday. The sermon was on "Personality. —In' everyday life, religion, and social life"— and was delivered by three of the members. In an effort to get a poem to read on "Personality", one of the members wrote to Edgar A. Guest, requesting a poem. He complied with this request by sending immediately a poem and a letter thanking them for their interest in his work. One of the members played the organ, four members made up a male quartette and the rest of the Parker Union members made up a choir. The prayer, sermon, and benediction given by members were all original. Eight members joined the church on this Sunday.

The Young People's Society of Kennebunk, Maine, took entire charge of the service on Young People's Sunday, the following persons participating: Ruth Thompson, Homer Waterhouse, Lewis Burr, Gertrude Clark, Isabel Greenleaf. Lewis Burr gave an address on the Isles of Shoals, Gertrude Clark gave a report in her own words of one of Rev. Palfrey Perkins talks at the Shoals, and Isabel Greenleaf gave a resume of Channing's life followed by quotations from his sermons and addresses. The whole service was beautiful, reverent, and sincere. In the evening the Y. P. R. U. had a candle light service in the church to which the young people's societies of the Congregational, Methodist, and Baptist churches were invited. Before the service a meeting was held in the Sunday School room at which each president gave his or her plans for work.

Meadville Federation

EVA M. KILEY, Contributinf Editor

At Pittsburgh, the Young People's group conducted the service on Young People's Sunday. The sermon was preached by Frank Swift of the Meadville Theological School in Chicago. Robert Stephenson and Mary Alice James assisted with the responsive reading and prayer, and members of the group ushered. They held an indoor swimming party on February 12th, and are planning a vaudeville show and play later in the season.

The group at Jamestown, New York, conducted an interesting service on Young People's Sunday. The sermon was preached by John McAllister, his subject being "Life's Football Game." Other members of the group who participated in the service were, Waltra Willis, Caryl Crosby, Dorothy Cottis, Norman Whittle, Mrs. George Morganstern, Regis Illston, Ester Andersson, Vera Andersson, Harry Holroyd, Ernest Greenwood, George Sundholm, and Roy Kent. On the evening of February 6th, a patriotic meeting was held by the group with thirty-four present for supper and a talk by Walter A. Edson on the "Religion of Thomas Jefferson." Plans for financing and publishing another issue of Fellowship in the near future were discussed at this meeting.

The Buffalo, New York, group observed Young People's Sunday, the following taking part in the morning service; Robert Beyer, Mason Brown, Eleanor Greenwood, Ruth Ladd, Donald Morey, Warren Hartman, Richard Knowlton, Atherton Bagot, Donald Hartman, Henry Skahen, and Lester F. Green. The group held its monthly meeting and supper that evening. Rev. Palfrey Perkins led the discussion on "How we Believe".

In Troy, New York Young People's Sunday conincided with Boy Scout Sunday. The entire roster of Troup 12, including 32 members was present. The principal address was given by Arthur Noller. Raymond B. Sherman, Scout Master of Troup 12 also spoke. Reports of the Rowe, Massachusetts, summer camp were given by Grace Fowler, Lois Noller, and Frances Marshall. Troy does not have a Y. P. R. U. at present.

Cleveland, Triangle and Channing Club young people assisted Dr. Lupton in the morning service February 6th. Both societies report a good year. Among this year's activities, the Triangle Club recommends to other societies a "Mom 'n Pop Night."

Detroit's Arista Club sends an enthusiastic report of Young People's Sunday. This was the first time the club had been responsible for the sermon, which was given by Louis Merrill. The young people had entire charge of the service including the music. About 40 young people were present in the congregation.

LOCAL STATIONS

(continued)

The M. K. A. Club of Niagara Falls observed Young People's Sunday, Earl Hallett delivering the sermon. Buffalo Y. P. R. U. entertained the M. K. A. Club at a dance February 18th. Watch "Pegasus" for further examples of Meadville Federation Fellowship. The Cup will be awarded in June at Lake Erie Conference. Jamestown Townsend Club was the winner in last year's contest.

Ithaca, New York, Y. P. R. U. is another strong contender for the cup in the Central Efficiency Estimate. The average attendence for the year has been thirty-five. A large number of Cornell University students attend young people's meetings and church. The Y. P. R. U. furnishes a volunteer choir for the regular Sunday services. Addresses at the Young People's Sunday service were given by "Doc" Wright, President of the society, and Imre Domonkos, President of the Mohawk Valley Federation.

Nancy B. Harsh, Middle-Atlantic Field Secretary of the Y. P. R. U., left New York February 23rd, for a six weeks' field trip through the South, including South Carolina, Georgia, Florida, Tennessee and Virginia. On her return trip she will visit the societies of the Joseph Priestley Federation.

Activities in the Middle West

PHILIP S. KEELER, Contributing Editor

Young People's Week was enthusiastically observed in many localities. At Hobart, Indiana, the sermon was delivered by Virginia Hatch, a Shoaler and at present a student at Hull House, Chicago. In the afternoon the young people of the church organized a hike.

Melvin Welke of Meadville and the University of Chicago, did the honors at Unity Church in Chicago. He was assisted by Stanley Hoerr and Eunice Tideman. The All Souls (Chicago, South Side) pulpit was occupied by Irma Brewer and Henry Jackson, who gave talks on "My New Religion" and "The Search for Beauty" respectively. Others who made the All Souls service a success were Rudolph Bryant, Edward Urst and Lilly Snellman who contributed some excellent music. At Third Church, Chicago, Paul Muder spoke on "The Adventure of Life." He was assisted by Eunice Hedden, Bert Jagger, Florence Dodge, Georgene Clayberg, and Phil Keeler.

At Minneapolis, Mr. Dietrich gave the sermon. A short talk by Mercedes Nelson, President of the Y. P. R. U. followed.

Davenport, Iowa, also reports a successful Young People's Sunday. They did some of the rest of us one better by serving a dinner, too. Food for the spirit and the body as well.

It is understood that in many of the above mentioned groups a highly encouraging collection response was obtained, and it is hoped that the ministers will be as liberal as they can in the Y. P. R. U. share of this special collection.

"The Fireside Club" at Iowa City has had some interesting reports from the Milwaukee Conference, which they find to be very valuable. Discussion there on some of the vital problems of race prejudice, and the current movements toward world peace, deserve hearty congratulation. We think the "Fireside Club" are making a fine effort to make its programs profitable.

Speaking of the Milwaukee Conference, it would be well to mention that Stanley Anderson and Frank Swift went up there to represent Meadville School and the First Church of Chicago.

We hear that the Lincoln Nebraska group are meeting in a downtown building near the University campus, so as to be convenient for the students, we assume.

The Aldan Girl's Club of the Winnipeg Icelandic Church recently held a delightful supper at which they entertained a hundred people. They ended with a candle light service, especially noteworthy, as it was the first ever attempted in Winnipeg. So the charm of the Shoals is being felt in many places otherwise very remote from the "enchanted isles".

The Chicago Federation Young People's Week play was put on at the First Church before an audience of about a hundred. Congratulations go to Stanley Anderson, Esther Fritz, Carleton Graves, Margaret Hiatt and Beatrice Gale for their splendid dramatic work. The dance following, was made enjoyable by Bryant's Orchestra—now an established institution among Chicago Young People.

At Dr. Bradley's Church a postponed celebration was necessary due to conflicts; but we anticipate a rousing good time on the 19th of February at the last Federation dance of the near future.

Clear Lake is now beginning to focus our attention. Funds are being collected for that purpose;—probably the best goal we can strive for is an increasingly satisfying conference. Then in the middle summer or early fall we hope to put on a real follow-up rendevous of some kind that will better keep the spirit of the five days alive and developing.

Eleanor MacGregor, Mid-west Field Secretary, is to start soon on a six or eight weeks' tour of her southern and southwestern district, to include visits to St. Louis, Kansas City, Tulsa, Oklahoma City, New Orleans, Cincinnati, and Indianapolis, on the return. She has received a number of very cordial invitations to stay with friends along the whole of the way, most of which she hopes to take advantage of.

Young People's Sunday was observed in St. Paul, Minnesota, on February 20th. In the evening the young people staged a rally with Dr. Albert Parker Fitch of Carleton College speaking on "Is There an Absolute Standard of Right or Wrong?"

Metropolitan Federation

Young People's Sunday was observed in most of the churches of the Metropolitan district. A joint service was conducted in the Church of the Saviour by the Samuel Longfellow and Old Fort Clubs, Hans Walleen giving the sermon. The ministers of Flushing, L. I., Plainfield N. J., Ridgewood, N. J., and Willow Place Chapel, Brooklyn, gave over their entire duties to the Young People's societies. The Unity Club, West Side Church, held a special evening service for the congregation. Hackensack, N. J., has no society, but a Young People's Candle-light service, in the evening was very successful. The entire service in the Flatbush, and Staten Island churches was in charge of young people. Neither church has a Y. P. R. U. With exception of the sermon, the service was conducted by the Unity Young People's Society of Montclair, N. J. and Hollis Pioneers of Hollis, L. I. on February 6th, and by the Eliot Club of Orange, N. J. February 13th.

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What is Success?

An Editorial

All of us seek success—but what is success? How do we know if and when we have achieved it?

We find all kinds of definitions of success, depending on the individuals answering the question. Most of us have our particular conceptions of success, compounded from the knowledge and experience we acquire as we toil ceaselessly up the rocky pathway of life working out our small parts in the mighty process of cosmic evolution. Probably the real definition of success will be found composed of ingredients extracted from many varying individual conceptions.

Many believe that success consists of the acquisition of wealth, and its consequent power. This is not so. Many a man who has amassed a fortune is forever barred from a full enjoyment of life by a pitiable lack of culture which shuts him forever from those high things which minister unto the soul and bring that joy, contentment and richness that wealth alone can never give.

True success lies chiefly in two things. First, to live to the highest development of one's own character and personality, and second, to live in a way that will enrich to the fullest possible extent the characters and personalities of those around us. The person who thus lives is a success in the most real sense.

Development of personality involves, among other things, the capacity for growth, understanding and affection. Without these capacities, life is but a hollow shell. The saddest thing in the world is the fact that there are millions who cannot rise to these heights—persons who do not grow spiritually and culturally—and, worst of all—do not want thus to grow. If ignorance be bliss, it is decidely a negative bliss. And bitter indeed is the lot of that person who cannot understand and sympathize with the problems of little children and growing youth, and who does not find joy and inspiration in the faith of a beloved friend.

It has been my privilege to come into contact with numerous men and women who might be termed successes, and I have roved mentally among them to determine who, of the entire group, I should regard as the greatest success among them. I find that one in the person of the assistant principal of a boys' academy in New Jersey. This man has helped boys too numerous to count over the rough spots of the appalling period of adolescence, and many still turn instinctively to him for encouragement, sympathetic understanding and wise guidance when the road seems dark, and they would have a beacon light to point the way—a beacon they know will never lead astray.

Many chances this man has had to enter other and more lucrative fields, where riches and plaudits might well be his. But he has deliberately chosen to remain where he is, for he knows that in this place he renders his highest and holiest service to that cause of character and personality development on which the future of humanity most depends. He is a true success.

Those who can live to such a standard, giving their best at all times and in all places, may say when they go down to the final darkness—treading they know not whither—"We have fought the good fight—we have finished our work—we have earned whatever good may be in store beyond the veil."

W. N. C.

Staff Changes

It is with great regret that we announce the resignation of Mr. Jenkin R. Hockert as Circulation Manager of "Pegasus." Mr. Hockert felt compelled to take this action because of additional responsibilities and demands on his time as the result of his recent election as Trustee and Treasurer of the West Side Church, New York.

Miss Anne Ardoom has been selected to fill this staff vacancy.

The Editors also wish to welcome a new contributing editor, Mr. Eric Sherburne of Melrose, Massachusetts, who will be responsible for New England news.

(continued from page 3)

spoke briefly;—Nancy B. Harsh for the Unitarians, William Crawford, New York Vice-president for the Universalists, and Russell Janney for the Friends. Weston Howe, President of the Metropolitan Federation, acted as Chairman of the meeting.

Expressions of approval of the main purposes of the rally were heard on all sides, and a motion was unanimously passed to the effect that "action be taken by the organizations represented to bring before their respective national bodies the advisability of combining the Young People's Weeks of the Unitarians, Universalists, and Friends."

The committee on arrangements for the meeting consisted of Jenkin R. Hockert, William Crawford, and Russell Janney.

Y. P. R. U.
Conference Scholarships

(Travel and Hotel Expenses)

Awarded by the

Unitarian Temperance Society

To the writers of the

THREE BEST ESSAYS

on the subject

"What Shall the Nations of the World do About Alcohol?"

All essays must be in by April 30, 1927

For particulars address

Rev. Carlyle Summerbell, Secretary,

16 Beacon Street, Boston, Mass.

Y. P. R. U. Idea Exchange

Conducted by PRISCILLA HARDING

Dear "Indoor Sport";

Several years ago a loyal Shoaler felt the need of starting a new tennis court at Star Island and collected money enough to get the second court into its present unfinished state. Last year some money was collected with the hope of getting enough to finish the court but only a little over fifty dollars was secured. This was used to repair the old court and to buy balls. It is hoped that the courts can be put in good condition this spring but in order to do this, $500 must be raised very shortly so that the workmen can get busy and finish up the court before the season opens. Plans are being made by a committee to raise this amount. What is our readers' reaction to this? Would your societies be willing to contribute to such a fund? Let's have some real courts this year and no more broken ankles.

Dear L. M. C.

In reply to your suggestion regarding the Channing Bust Fund, we wish to announce that the appeal for the Channing Bust Fund Committee has met with such generous response that it has gone over the $3,000 mark and therefore no further contributions are solicited.

How About It?

Why, renewing your subscription to "PEGASUS" now, of course!

In going over our subscription records we found there were still many folks whose subscriptions ran out as far back as September and while we feel you have only overlooked renewing, you know we cannot afford to lose your support, because we need it urgently!

On all of us depends the future of "PEGASUS"; we know that you agree with us that "PEGASUS" is about our finest effort, and each one of you must feel the pride, and obligation of sharing in its greater development, to make its success assured.

"PEGASUS" is absolutely your publication—it keeps us in touch with you, strengthens the bond of unity between us which certainly cannot be stressed too vigorously. We want your comments, your inquiries, your suggestions, BUT in order to grow steadily and surely we must have your subscriptions!

"Pegasus" Charges You to be Loyal!

ANNE ARDOOM,
Circulation Manager

WHAT-NOT?

Sparks from the Heels of Pegasus

We quote Dr. Simons' quotation of John Fiske's quotation from Kepler, in last month's Pegasus:

"'I suppose if pewter dishes, leaves of lettuce, grains of salt, drops of vinegar and oil, and slices of egg were floating through all eternity it might just happen at last there would be a salad.' 'Yes,' said my wife, 'But not so nice and well-dressed a one as this of mine is.'"

Following Kepler's speculation, suppose a random leaf of paper, a little applesauce, a few drops of bananner oil and a grain of salt were floating through all eternity. It might just happen that they would line themselves into a colyum of six-point type. "Yes", says our alter ego, "into an ever so much nicer, well-dressed colyum than this of ours is!"

* * *

Ye who are devotees of Fred McGill Jr., will search this month's What-Not in vain for his work.

We wish we had more Fred McGill, Jrs.
To fashion verses for both you'n 'yours.
For now this poet nonpareil
Has failed us, and can go to Hel—
-ena or some other place of exile where the Y. P. R. U. in Boston will let him alone long enough to do his monthly stint for this column!

* * *

Two contributors, cloaked in anonymity, have together courted the Muse, to the end that this limerick might be given to the world:

Two contributors, cloaked in anonymity, have together courted the Muse, to the end that this limerick might be given to the world:

There is a fine steed named Pegaysus,
Once monthly he's put through his paces;
He kicks up his heels—
And sometimes he reels—
But never kicks over the traces.

* * *

—for the patent reason that there are no traces to kick over. Pegasus is the symbol of journalistic unrestriction, etc., etc.

* * *

In view of which fact we submit with no trepidation whatever these "Lines from a Poor Hack to his Chief":

Sir: I confess that I'm up a tree—
Straddled for fair on a limb arboreal.
Your writings are swell—only please tell me
Why must you label them "EDITORIAL"?

* * *

Some excerpts from our Young People's Sunday address:

The World War presented us with a striking illustration of the fact that when there is an antipathy between realism and beauty—beauty must go. The sentimental, glib panegyrists of a former day, the non-combatant poets who dressed war up in glamor, and gaud, and broidered banners—how vapid they now seem, since the world's young manhood, all, including its poets, turned into soldiery and stripped all the pretense away! With what childish credulity we used to read the opening lines in Tennyson's "Sir Galahad",

"My good blade carves the casques of men,
My tough lance thrusteth sure,
My strength is as the strength of ten
Because my heart is pure."

That is **beauty**, but it is not **realism.** The Caesars of the world know that a man can better carve the casque of his enemy if he has a lust for murder in his heart!

The sensitively-strung idealists who dropped the tools of their quiet, civilized occupations for the bayonet—what an arresting revelation **their** poetry affords of the **grimness,** the **horror** of war: The soldier-poets tore down the walls of the pretty, conventional garden and showed us the grubs which thrived upon it. We will hardly dare again to romanticize an experience that has evoked such overwhelming expressions as "What Price Glory?" The language used by the soldiers in that play, you will recall, was most unlike the twittering free verse of the poetizers at home.

So beauty must not deflect religion from its true function, which is to give us power to face life truthfully and open our eyes to the insecurity, the sordidness and the pathos in which so many lives in our cities are lived.

The faith that is real will ultimately gather beauty, poetry and music unto itself, without the need for cob-webbed symbol. When at the theatre we come upon what seems to us a bit of truth, we forget the artifice, the stage devices, the manner of acting, the painted flats, the footlights. Those who saw Glenn Hunter play in "Young Woodley" last season; those who saw that bitterly poignant trench scene in "What Price Glory"—those who have in other great performances seen something of the pitiful conflict of the spirit of man as he gropes toward peace, will know what this means. Will know what it is that keeps us bound to our seats long after the final curtain has gone down. **It is the revelation of Truth!**

Usually we go to the theatre frankly for moments of fun, or that we may weave a colorful veil of magic across the barren grayness of the workaday world. But the church that does this **subverts its own purpose,** which is to arouse the conscience of man to the task of setting his own nature in harmony with his best ideals, and in righting the evils that flourish everywhere about him! While there remains so much want, disease, soulless slavery in industry, crime and suffering of all kinds and the unspeakable abomination of war, no church, it seems to me, has **the right** to spend huge sums of money on the building of magnificent cathedrals! **Beauty must not be entombed in art galleries nor in churches! On the contrary the church must help to make life as beautiful in its entirety as it is in fleeting minutes within its own walls.** Beauty must become the common experience of all men. There is need for the further spreading of its glory into all the avenues of life. **When every byway is flooded with it there will be no need for having tragically to admit, as we now must, that there can be too much beauty in a house of worship, because the beauty is distracting!**

I feel that there is need for establishing a new and closer relationship between our fundamental beliefs and our way of expressing them. We are all too well aware of the spreading alienation of the young from church services. The pews are occupied by older people who have been reared in a tradition and faith in nowise akin to our own. We hear phrases in church that we would never think of using in any other place. We are told that these mystic words represent the same yearnings in the hearts of former peoples that we experience today; that we must devote much time and thought to the study of the times and thoughts of ancient Palestine, in order fully to realize the import and greatness of their ideals. It is, I admit, through the channels of such regressive thinking that one may come to understand the religious poetry of Dante and the religious sculpture of Mestrovic. But an analogy of this kind can hardly apply to our religion. For since the church is an integral part of our society, and not a shrine for old religions, it ought to speak the language of today if it has a message to give.

Now let me say why I have spoken so emphatically on these matters. It is because I believe that the attitudes we shape in our churches will surely be the attitudes we take into the open with us. The dangers of obscure, unnatural phraseology are manifold. It breeds a spirit of indifference. And if we are indifferentists about the things of the spirit, so surely shall we be indifferent in our secular relationships. If we meet our problems only half-way here, keeping what seems to us an outmoded, inadequate way of dealing with them, so surely shall we wrap ourselves in smoke screens of words that are not in any sense a part of our true selves.

We hear a lecture on literature, art, or the drama, and if a thought expressed therein sounds sufficiently crudite we absorb it into our own conversational stock-in-trade, regardless of whether or not we think it's quite true. A best-seller appears, and we gobble it up at once so that we may be fortified against the emergency of the next tea. While I was in my last year at art school all of us grovelled before those manifestations known as "l'art nouveau", and at the same time, paradoxically, before the old masters, just because one of our admired instructors had said something about "identity of inspiration". It did not matter that we could not understand the futurists, nor that the religious paintings of the Renaissance and pre-Renaissance seemed lifeless and archaic. No, enjoyment was not among the things we expected of a picture!

What's the matter with the honest fine efforts of the men who are painting today the things that we can understand and enjoy? Is it not time to ask a similar question of our churches? There is no great, unifying consciousness among our youth. I think the first step toward that unity is the fashioning of a new language in our religion, a language that we can **understand** and **enjoy.**

"If we **live** truly", says Emerson, "we shall **see** truly". Let us fling questions down into the deep of the heart, and ask ourselves whether the things we say with our lips come truly from within!

HANS AXEL WALLEEN.